

5132 d  
**A DISCOURSE**

**Of Housebandrie.** N. 162

966. 1. 21  
42  
No lesse profitable then delectable: declaryng  
how by the Housebandrie, or rather House=  
wiferie of Hennes, for five hundred Frankes or Frenche  
poundes (makynge Englishe money lb. li. xi. s. i. d.) Once  
employed, one maie gaine in the yere fower thousande  
and five hundredeth Frankes (whiche in En=  
glishe money, maketh five hundredeth  
poundes) of honest profite: all  
costes and charges  
deducted.

Written in the Frenche tongue by Maistre  
Her Prudens Choyselat. And lately  
by traslated into Englishe  
by R. E.

Prudent Le Choyselat. (C)



Imprinted at London by Jhon Kyngston,  
for Myles Fennynge dwelling in S.  
Paules Church-yard, at the  
signe of the Bible.

1580.

27 DISCOVER



THOES SOMME SO, MUNDID-SHOES SOT QD AION

A Soule, if twelve Frenche pence,  
Xij. Soules maketh a Frenche Teston, whiche is lower  
grotes Englishe.

Three Soules, make a grote.

A Franke or Frenche ponde, is twentie Soules, xliij.  
Soules make two shillinges, after nine Soules to a  
shilling. So remaineth of the Franke twoo Soules to  
make by the Franke of twentie Soules.

Nine Frenche pence, make one Englishe penie, nine Sou-  
les, one shilling; nine Frankes one Englishe ponde:  
nine hundreth, one hundreth; nine thousande, one thou-  
sande,



MVSEVM  
BRITAN  
NICVM

To the right honorable the Countie Rotchfort, knight of the order of the  
 kyng, and capitaine of five hundred  
 menne of Armes of his  
 Ordinaunces.



Y lorde, hauyng frō my youth  
 in memorie the precepte of Ap-  
 pelles, moste excellent Painter  
 of his tyme, who commaunded  
 his Prentices not to passe one  
 daie, without drawyng of a line, to the ende to  
 keepe them in breath and continuance (as doth  
 the Hunter his Greybound) he semeth by that  
 precept to shewe how greatly idlenesse is to bee  
 aoided, and how greate is the losse of tyme, to  
 leaue the exercise of trauaill. And therefore,  
 not to transgresse this precepte in these tumult-  
 uous and turbulente tymes, composed of more  
 then ciuill warres in the bowells of Fraunce, I  
 haue addressed my self for the auoidyng of I-  
 dlenesse, to drawe my line vpon an humble and  
 lowe subiect, to make a discourse of domesticall  
 Housbandrie, and to shewe how a diligent man  
 maie of one little somme, drawe greate gaines  
 by honest meanes. VVhiche doyng, I greatly

A.ij. recreate



## The Epistle.

recreate my spirites emong my booke's, and forget a greate part of my sorrowfull thoughtes of these troublous tymes. And for asmuche as I knowe, that after long practise of Armes, and the greate trauaile whiche you haue had therein, the trauaill of letters shalbee greatly delectable vnto you, whē with equall pafe, you ioyne wisdomē with magnanimitie, I haue taken vpon me the boldnesse, to present vnto you this my little labour, by the readyng whereof you maie take one hower of recreation. I haue addressed this little Housbandrie in sutchē order that the practise beyng therein well instructed in buying, and conseruatiō of thynges bought, with discrete distribution of the same, maie assure hymself to lacke no merchantes. This little discourse, is of the tyme of the troubles of the yere 1567. before that the winde Cacias drew the Cloude of troubles into the Countries of Poictu and Lodunoys, where I appointed the marchant to make his exploit, as shalbe seen in the  
readyng.

Yours moste obeisant,  
Prudent Choyselet.



The Authour to his freende af-  
*licted with the troubles of the Ciuill*  
 warres in fraunce, in the yere  
 of our Lorde, M.D.LXVII.



He calamities and encombzan-  
 ces, the miseries and sorowes,  
 whiche procede of the insolenc-  
 cie, into the which the people of  
 this time is plunged in this age  
 of Irō (of Irō I male saie, har-  
 dened to misfortune) hath well  
 witnessed vnto vs, how true is  
 the auncient Proverbe, whiche  
 saith: That *Iupiter* is slowe to visite the skime of the Gote:  
 Yet that in fine, he permitteth not an euill facte vnpunished.  
 Wee haue seen with our eyes, and felte by effecte in our  
 Fraunce, at the rising of these laste troubles, falling vpon  
 vs like tempest of Warre vnlooked for. The whiche, as com-  
 ming out of the Boxe of *Pandora*, or out of the broken in-  
 fected prison, was so spred among men, and hath made such  
 ouerture of vice and mischeef, that all sortes of euill are sette  
 at libertie. *Mars* the Executor of the wrath of the goddess  
 hath vomited his Choller without measure, that the bur-  
 nyng thereof hath chased them, not onely to sociall warres,  
 but to all Deuillish attempts, more then *Negariqu*, eto  
 Robberies and Murthers, and (as saith *Cicero*) to *Pha-*  
*larismes* and moste cruell inhumanities. *Vulcan* leaping  
 his proper Region, hath followed these milleries, and sear-  
 ched these habitations, to exercise these operations: In suche  
 sorte that it is easie to Judge, that these mishappes are fal-

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len among menne, to put them in memorie of their synnes, founde in the saied Goates skinne, of the whiche you haue payed your lotte: as I haue knowne by the complaints, whiche you haue made for your greate losses of money, and menage spoiled and destroyed by sackage, and pillage also of your Nobles. In the whiche I lament your fortune, as a common Shipwracke: but patience must surmount. And to help you, I haue none other meane then by aduise and counsaile: you knowe that all my life, I haue spent little tyme in hoarding of riches, and thynges caduke. And that rather I toke pleasure to contente my Spirites, in readdyng and searchyng of such thinges, as fewe men haue founde. Yet not to refuse the help of a freend in necessitie: and vnderstandyng that there yet remaineth vnto you, fise or sixe hundred frankes, whiche you haue hidden, forseyng so greate a mischance, it seemeth vnto me, to the ende that you in nothyng diminishe your state of liuyng, so to redresse the same, that you maie easely in shorte tyme, reenter into as greate and ample reuenewes, as you had before the saied troubles.

Your reuenewes doubtlesse, consisteth in Housbandrie of all sortes of cattell, as Beeres, Kine, Mares, Sheepe, foule, and such other thinges as reioyleth them, whiche are giue to the countrey life. I can be a witnesse how your table was euer readie for your familiar freendes: And your wife and daughter were of worshipfull estimatio, and of carefull provision for your familie, entertained by honeste sparyng and frugallitie, requisite in due tyme and season. At whiche time also you were well esteemed, for your liberalitie toward your neighbours and freendes. But seeyng that Fortune hath tourned her visage (as she is accustomed to dooe, when the tyme agreeth with her) you must needes retire, and not suffer her to remaine with you, in like regarde as before. And therefore you must forget those losses, and thinke of a gaine to come: to the whiche you shall attaine easely, with this little

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the somme remainyng, if you will employe it, as I will ad-  
uertise you. And this without sport of villanie, or filchie and  
excessiue gaines. Furthermore, your Housebandrie shall  
flourishe, and your name shalbe more knowne in France,  
then was among the Grekes, the name of hym that burnt  
the Temple of *Diana* in *Ephesus*.

And to make no longer discourse: aduise your self to be-  
stowe your somme of money in buyng of Hennes: not *Me-  
lagrides*, the whiche *Belonius* in his Peregrination affir-  
meth, to be our Hennes of the Indies (being the nye Gra-  
niers of *Dres*) but common Hennes of our Countie: and  
Housebande or employe them in suche sort, as I will shewe  
hereafter. And be not impacient to attende the conclusion.

Firste of all, it is necessarie to haue them neare vnto the  
Citie of Paris, famous and of greates renoume throughout  
all the worlde, to bee the marte and seate of all good Artes,  
and Sciences, and populous of all sortes of men, if there be  
any other vnder the Sunne. There consider the situation of  
some commodious place well builded, hauyng good roomes  
and Stables, with a Court or yarde inclosed of two Acres  
of ground, more or lesse, and walled of sufficient height.  
With also two other Acres inclosed, for an other purpose,  
whereof we will speake hereafter. Of these there are enow  
to be founde, in the old rurall buildynges about the Citie of  
Paris. So then can you not saie, that you are straightly lod-  
ged, if *Quintus Cincinnatus* Citeizene of Rome (so na-  
med for wearyng his heire combed and breaded) possessed  
no more when he was called to the dignitie of Dictator, as  
writeth *Valerius Maximus* in his fowerth booke.

The aforesaid Hannour place or ferme, with Yard or  
Courte inclosed, you shall take by Lease for certaine yerres,  
payng perety rent for the dwelling of you and your familie.  
You shall dispose your Stables commodiousely, for your  
Hennes and Chickins, with the beue or prospecte toward  
the



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the Winter Orient, that the Sunne maie giue the good  
morrowe to your Hennes, whiche greatly delite at the Mor-  
nyng Sunne, as noteth *Columella* in his nineth booke of  
Housebandrie, also *Varro* in his thirde booke.

The Henne houses shalbe commodious and profitable,  
if thei bee alone or solitarie, and the Blankes well covered  
with claye, because the Hennes delite to praine and toun-  
ble them selues in duste, and to bee kept warme. And there-  
fore boordes or plaster, are not conuenient to this purpose.

The Lathes or Perches must be from the ground two  
foote high, and flat, and not round, because the Hennes doe  
not benche, or crooke their clawes or Talantes, as doe other  
graspelng fowles.

The said Henne houses also, in the date tyme must be o-  
pen, that thei maie bee euentred with winde and Aire. And  
that the night aire maie more easely traſpire and breach out,  
that it maie cause no disease by close ayre, whiche in shorte  
tyme causeth putrefaction, and diseases thereof procedyng.

Under the Henne houses, and all about the stables shall  
be hangd many Bayers of conuenient bignesse, stuff with  
Hays, to receiue the Hennes when thei laye. For Hays in  
this case, is muche better then Strawe, because it is softer  
and warmer, and is not so apt to engender Lice or Wormes.  
I doe not meane that it should be so deare as was that  
whiche was sold for fower Attiques the handfull, for men  
to eate, at the tyme of the greate Famine in Ierusalem, as  
writeth *Iosephus* in his seuenth booke of the warre of the  
Iewes, the fower Attiques amountyng to xliij. French  
Soules, after three Soules and sixe French pence for a  
Soule, as muche as the Romaine pemie, as writeth lear-  
ned *Budens* in his booke *De Asse*.

When you haue thus disposed your Henne houses, and  
made them sure and safe againste all hurtfull beastes and  
vermine, that maie enter by Daie or Night, and haue well  
placed

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placed the Danypars, to receiue and harbour theim, you shall bestowe the somme of thre hundredeth Frankes, in buyng of good Hennes, whiche maie coste you after the rate of fve Soules (whiche is sixe pence and twoo thirdes) the peece, by reason of the dearth whiche is now, by occasion of war, res. Whiche shalbe twelue hundredeth Hennes, after fve and twentie Frankes the hundred.

xxv. Frāks  
lv. s. vi. d. &  
ii. thirdes  
of s. d.

The Countries of Angeou, Touraine, and Lodimoy, haue been the countries with Britaigne, lesse troubled with the said Ciuill warres: and therefore Hennes are there better cheape: Also verie good, strong, well membred, and of the beste race to make your emploite.

You shall choose the yongest, whiche are apter to laye then the old: And the commō, more then thei of kinde: or the Blacke, Redde, and Tawnie, whiche are more fruitfull then the Graie or White, as *Aristotle* affirmeth in his Historie of beastes in the first booke, the firste Chapiter. And also thei whiche haue their creaste or combe double and vpright, as witnesseth *Plinie* in his naturall Historie. Also *Palladius* and *Petrus Crescencius* in his booke of Housebandrie. Likewise *Carolus Stephanus* a man of our tyme, and a diligente gatherer of thynges Economike, parteinyng to Housholde and Housebandrie.

Thei of a meane bignesse, are the beste, hauyng their breast large, their bodie well fleshed, not with long spurres like vnto Cockes, for thei commonly breake their Egges. Take heede also that thei be not to fatte. Witnesse the good wife, whiche beyng in loue with her Henne, fed her so well, and made her so fat, that she left laiyng, as rehearseth *Esope* in his Fables.

You ought to thinke, that the good woman loued her Henne no lesse, then the Emperour *Honorius*, Soonne of *Theodosius* loued his, named Rome. Who vnderstanding, that *Alaricus* kyng of the Gothes had take Rome (whiche

B. s.

was

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was the auncient Citie of Rome) was verie sad, supposyng that *Alaricus* had taken his Henne, whiche he so mutche loued, as *Zonar* the Greeke Historiographer hath written, in the life of *Honorius*. I saie the aunciente Roome, because the Emperours of the East partes, called Constantinople, newe Roome.

v. l. vi. s.  
vii. s.

In like maner you shall buye Cockes, to sort or matche them: sixe score Cockes shall suffice for the twelue hundred Henne. For one Cocke, maie suffice for ten Hennes. Thei maie coste you tenne Soules the peece, ouer and aboue the price of the Hennes: whiche amounteth to xliiij. Frankes. Thei of the age from a yere and a halfe, vnto twoo yeres, are the beste.

To knowe them well, you shall consider the Plumage, or feathers. The Blacke, Red, and Tawnie, are the beste. Also thei that haue their Combe or Creade vpright, and double, or diuided. Their eyes redde and glistering: Their becke, shorte and hooked: well spurred: their goyng, hautie and proude: Their voice strong and soundyng: and sutch as crowe mutche, representyng sutch a Maiestie, as did the Cocke of the Persians, whiche among them was reuerenced, and honoured for a kyng, as reciteth *Aristophanes*. At the least, that thei shewe a certaine hardinesse, as thei which the *Carians*, people of the lesse Asia, bore vppon their Morion or Helmet, goyng to battaill: as *Alexander de Alexandro* hath written in the xx. Chapiter of his first booke.

Alektoromantia,

And if you will take pleasure in Diuination of thynges to come by Cockes, (whiche Diuination is named *Alektoromantia*) as did *Iamblicus* maister of *Proclus*, as *Libanius* his companion, great and learned Philosophers, in the tyme of the Emperour *Valens*, you maie make experimete of sutch predictions, and therewith dooe pleasure to your freendes.

And to the ende that you shall not bee ignorant in the  
Theorike,



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Theorique, or Speculation of the saied Diuination, I will shewe you a certaine practise and Prognostication thereof. Certaine greate lordes were curious to knowe, who should bee successour to the Empire, after *Valens*, fauourer of the damnable sect of the Arrians: praiyng the said Philosophers to giue aunswere, accordyng to their Arte and experience, whiche thei had of suche thinges. Who were verie diligent to satisfie their request, as commonly men of letters are not ingrate to communicate to others, the frutes of their garden.

Therefore *Iamblicus*, and *Libanius*, chose a place verie plaine and equall, of conueniente largenesse: and caused fine powder, or ashes to bee sifted therein. In the whiche powder, thei wrote the xxiiij. letters of the Alphabet equally distant the one from the other, one little cubite a sonder, whiche is a foote and a halfe.

The xxiiij. Letters so written and ordered, made a Figure pentagon, or of fīue angles, haupng fīue equall distances: Upon euery of the whiche letters, thei laied tenne graines, one of Wheate, and an other of Barley.

The Figure bepng set in order, thei tooke a Cocke, and saied to hym these wordes: Cocke eniuous, Cocke ielous, Cocke proude: Eate the graine, and leaue the letter. Then makyng a greate whisperyng, in maner of a Charme, thei lett the Cocke so Charmed, eate certaine of the graines liyng vpon the letters. The which letters thei ioyned together, and sette in order, accordyng to the graines whiche laye on them, these letters were founde. T, H, E, O, D. And were thereby contented to searthe no further. Theod.

And by this Diuination by the Cocke, the saied Philosophers gaue aunswere, that the successour of the Empire, should be one *Theodosius*, or *Theodorus*, or *Theodotus*, wher of *Valens* bepng aduertised, was greatly displeased, fearyng least his childe should bee depriued of the Empire. And therefore putte to death all the greate Lordes, whiche were

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so named. *Iamblicus* had euill fortune, and shortly after was poisoned. *Vopiscus*, *Lampridius*, and *Zonare*, whiche haue wrytten the liues of the Emperours of the East and West, will make you wise in this Prognostication.

Not without reason I haue rehearsed vnto you this little Cubite. For if your figure Pentagon, were directed by the greate Cubite (whiche is of nine foote, accordyng to the whiche, the Arke of Noe was measured, as some Speculatoours haue affirmed) you might faile in your Diuination, and shall not come to the knowledge of that you desire.

Neuerthelesse, for asmuche as sutch Diuinations, bee deceiptes, and enchauntmentes of the eyes and senses, hauyng in them no substance of truthe, but rather of lyes, you shall giue no faithe thereto. For falshood is euer overcome by truthe: as by example allegorike, *Iosephus* in his Historie of the Antiquitie of the Jewes, in the second booke and fiftie Chapiter declareth: As also is wrytten in Exodus, Chapiter seuen. Where the rodde of Moyses, was by the finger of God tourned into a very Serpent, and deuoured the phantastike Serpentes of the Magicians of Pharaos. And the Authours of the saied Magique, finally receiued their rewarde as did *Iamblicus*: and as did *Arphaxat* the Magician of Persia, who was stricken with a Thunderbolte: As was also the Bailife of *Mascon*, whom the Deuill carried awaie, as our Chronicles witnesse. And also as wer *Mathotin* and *Hollere*, Magicians of the Gothes, whiche were ouerwhelmed, as writeth *Olaus Magnus* in his Historie of the North Regions, in the third booke. Likewise *Oddo* a Magician of Demmarke, who was drowned. And infinite others came to the like euill ende.

But now to retourne to our Vñes: To entreate the and gouerne them well, you must haue fower seruañtes or matdes, with large eares, well to cõceiue, and vnderstande your commaundementes; and the feete of Hartes, with diligente expe:

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expeditiō to execute the same: and a trustie right hande to be faithfull, loiall, obedient, and of fewe wordes. For (as saith the *Terentian Parmenio*) it is a greate faulte in seruantes to bee babbblers, and not to keepe their Maisters counsaill.

Their office shalbe to bypnyng the Hennes into their houses euery daie, at fise of the clocke in the Euenyng in Sommer: and at thre of the clocke in Winter. Also that thei bee diligent to close the entries, and windowes of the Hen houses, that in the night the Fore (naturall enemye to Hennes) Weaselles, or Molecattes, maie haue no accesse. And in the mornynge, to open the entries and windowes, that thei may come forth. And then to make cleane the Pearches and ladders. Also to refreache their Pottes and Troughes with cleane water. For filthie and corrupt water, engendreth the pippe, and other sickneses.

In the daie also, the saied seruantes must bee myndfull to visite the Paniers, if thei be furnished with Hays, and to refreache them if neede bee. The whiche must be doen euery weeke, for engenderyng of Lice, Moymes, and Vermine, whiche make the Hennes leane, and cause them to scratche.

In like maner thei must bee diligente, in gatheryng the Egges. And by accompt to deliuer the to a woman, whiche shall lay them in order vpon faire wheate strawe, in a place of large and free ayre, to be kept freshe and cold. The same seruantes, after that in the Mornynge, thei haue giuen them their feedyng of Barly and Dyes, and sometymes also Fethes, or Tares, shall caste among them some drie Horse-doung, to the ende that the Hennes maie labour the more, to seache their meate with scrappynge. For suche exercise, is wholsome for them. Then aboute Noone, thei shall feede them againe, callynge them with loude voice, that thei maie be acquainted with the call of their keepers, whom thei will sone knowe, as did the Sparrowe of *Lesbia Catullina*: The Parrat of *Corinna Ouidiana*: The Thrushe of *Agrippina*



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the wife of the Emperoure *Claudius* : The Raven of the Shoemaker of Rome, whiche gaue the good morowe to the Emperours *Liberius*, *Germanicus*, and *Drusus* . And was bought for twentie *Sesterts*, amounting to the somme of five hundred crownes of our money, by the supputation of *Budens*, after the rate of five and twentie Crownes one *Sestertius* . And in like maner shall they dooe a little before they bying them to rouse.

If your yarde containe twoo Acres inclosed, you maye thereof plowe halfe an Acre in some corner, where the Hennes maie sometymes in the daie scrape the ground, and trouble them selues in the duste or sande, wherein they take great pleasure. You shall plowe or hardell the saied lande, once in the Moneth, that it become not too harde, that the Hennes maie easily raise it, without hurtynge their clawes.

You maye also caste certayne seedes vpon the plowed ground, and couer it with the hardell, that the Hennes maie take bothe more pleasure and labour, in discoueryng it. For the Hennes through idelnesse, become grosse and heauie, and will cease from layng.

When your Housbandrie shalbe thus well ordered, you must practise in the Citie of Paris, with ten or twelue Philosophitions, dwelling in sondrie places of the saied Citie . Not of the bearded and delicate Apollinaries, whiche care for nothyng but glorie, and ciuill flatterie, to gett riche wiues. But of the bearded *Aesculapians*, suche as was the famous Florentine; a man of singuler knowledge, and experience in his art, and famous for the wise counsaill whiche he gaue to his daughter, pursued by the vncaste loue of *Ladislans* kyng of Naples and Hungarie.

Suche auncient Philosophitions, will easily permitt the necessitie of Nature, and confirme the wholesome Edicte of the Emperour *Claudius* : who ( as witnesseth *Suetonius* ) permitted in banquettes and companies, freely and without

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out shame, to let scape the winde of the beallie, knowyng that certaine shamefastte persones, subiecte to the Collicke, haue died for holdyng the saied ventositie: As also *Cicero* in the xxij. booke of his *Epistles*, saith that fartynge ought to be as free as belchynge, after the opinion of the *Stoikes*.

You shall giue them to vnderstande, that you can daielely furnishe their *Pacientes* with newe laied Egges, euery mornynge without faile. You shall also aduertise them, of theim that haue the sellynge, and distribution of them.

You shall also take heede, that you haue not to deale with suche *Phisitions*, whiche haue nought els to doe theim to walke their *Dules*, as thei were whiche were obserued by *Maister Francis Rables Pentagruell*, to departe out of their lodgyng at sixe of the clocke in the mornynge, and to returne at Noone without strikynge of stroke. For suche are the verie *pacientes* of *impaciētes*, by the vnderstandynge of *Epopiques* and *Acromatiques* of *Aristotle* and *Alexander* his Disciple, whiche thei thought onely worthe to bee read, as writeth *Quintus Curtius*.

In like maner you must bee acquainted with xv. or xx. Gainsellers, or Regraters, suche as can chatte and babble beste, and walke aboute all the streates, and the fower corners of the Citie, and the moste famous places of the same: as the Burse, the Pallace, the greate Haules, the Portes, and other places of greate resorte: Assurynge theim to furnishe them daielely of a number of newe laied Egges, which thei shall sell and distribute to your profite, agreeynge with them for reasonable price and wages, as shalbe saied hereafter.

Haupynge kepe this order, you shall bee carefull and diligent, to cause your Egges daielely to bee caried to the Gainsellers, or women that shall sell them againe in the mornynge of the daie followynge. You maie carie the beste vpon Asses. For whiche purpose, that Beaste is very proper, because of  
his

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his slowe goyng, that he breake not the Egges. But take heede that thei eat no Figges, leaste you bruste for laughyng, as did the Philosopher *Chrysippus*, as writeth *Diogenes Laertius*, in his booke of the liues of Philosophers. The like also chanced to *Philomenes*, as writeth *Valerius Maximus*, in his Chapter of rare kyndes of Death.

Now it resteth to make you vnderstande the profite, that shall come vnto you daiely of your summe: all charges and expenses deducted: the rent of your house paied, the waggis of your seruantes, the Gainsellers contēted, the charges of the Ass, his keeper compted, and also the graine or corne wherewith your Hennes are fedde. For of the sale of Egges, is taken no custome, or imposition, as was in the tyme of *Ihon Ducas* Emperour of Constantinople, and successour of *Theodosius Lascaris*, who was so excessiue, that in a few daies, the Crowne of *Irene* the Emperesse, was thereby marueilously enriched in precious stones and iewelless, as *Nephorius* hath left in whiting, in the third booke of the Historie *Bizantine*, in the chapter, of the famine of the Turkes.

You shall sell, or cause to be solde, euery new laied egge easely for sixe Frenche pence the peece. For I assure you, that within the Citee of Paris, are a thousande, yea rather two thousande, that will gladly giue a Carolus (whiche is nyne Frenche pence) for euery newe laied Egge, beyng thereof assured: wherein see you faile not.

Howe many Gentlemen and Gentlewomen are there, whiche greatly desire in the Mornyng, to eat a newe laied Egge: How many are there of Citezens, and their wiues, touched with the like desire: How many olde folkes wearie of Fleشه, could for their Dinner bee contented, with a newe laied Egge or twoo: For you must knowe that an Egge, is naturally of good nourishment, wholsome, delicate, of easie digestion, and maketh good bloud, as writeth *Alexander*



## of Housebandrie.

der *Aphrodiseus* in his seconde booke, and *xxviij.* question of his Problemes. Likewise *Albertus Magnus* writeth, that an Egge engendereth in a man, as muche good blood, as is the bignesse of the yolke, whiche tourneth almoste all into bloud.

I haue yet made no memorie of sicke folkes, whiche of necessitie haue neede of new laied Egges, by the ordinaunce of the Physicians, whose frendship you shall entertaine for the same purpose. The number of the whiche sicke folkes, I am sure in the saied Citee, will daielely surmounte a thousande persones without speaking of them that keepe a certaine diet, as well to encrease the lustes of their pleasures in Uenerie, as also to restore that which somtyme by excessive wantonnesse, thei haue diminished of their strengthe and health. For these also shall haue neede of your marchandize.

You maie therefore by this deduction, be assured of the bent and sale, and deliuerance of your Egges daie by daie as muche as your Hennes shall doe their endeuour, orderly to furnishe your Customers.

Now lette vs retourne to our accompt. You can gather no lesse euery daie of your *xij.* hundred Hennes, then eight hundred Egges: whiche are twoo terces or thirde partes of the number: Leauyng the other terce or thirde parte of your Hennes, in the meane tyme to reste and repose thei in selues. For the season is not euery daie agreeable for all Hennes to laye: Specially in the middlest of Winter, and other tymes neare vnto that. But you shall then helpe them in giuyng them Fenegreke, commonly called the dredge of Horses. And also Barly halfe sodde. For these thinges keepe the in naturall heate, and cause them to laye.

L. Soules

Eight hundred Egges, by supputation Arithemeticall, v. s. vi. d. and at sixe Frenche pence the peece, will yeld. L. Soules for the ii. third part hundred. Which in number producte, maketh *xx.* Frankes tes of a peny or Frenche poundes a daie. Whiche is, for the saied eight *xliij. s. v. d.* hundred, is. thirde.

C. j.

## A profitable disccurse

hundredth, seven score Frankes the weeke; and seven thousande three hundredth Frankes the yeare, of honest profite.

Let vs diuise the charges. And that whiche then remaineth, wee will call the gaines and profite. For the Lawiers saie, that wee call nothyng profite, sauyng what remaineth after the charges deducted as the famous Lawier *Papinia* hath well defined in the xliij. booke of the *Pandectes*, under the title of repetition of dowrie after the marriage dissolued.

ii. s. ii. d. and  
ii. thirde.

Firste for the pension of the woozke man, and his House for euery daie twentie Soules: whiche by the yere commeth to three hundredth, three score and fūe Frankes. I here vnderstande yeres of the Summe consisting of three hundredth, three score and fūe daies.

xl. li. xi. s.  
i. d. & i. thirde

For lower Seruauntes or maides, twentie Soules the daie, which is for eche of them for wages, meate and drinke, fūe Soules to fūde them selues: amountyng in the yere to the like summe of three hundredth three score and fūe Frankes. You knowe how greatly sobrietie is to bee commended in seruauntes, both men and women: which kicke when thei bee fatte (as doe Monkes in the mew) and murmure when thei be full. Among the whiche, wee meane not suche as with pure conscience, exercise them selues in their bowe of contemplation of Diuine thynges, in whose soules, contemplation taketh perfection, as saith the Diuines. For in all sortes of men, the beste ought to bee respected, and the worst noted. Neither yet doe I meane, that you should bee sparyng for the meate of your seruauntes, as was the Abbot of *Poson* in *Hungarie*, who was wont to saie that of all the woorkes of his seruauntes, the mouyng of their Tawes greued him most: he was so filthy couetous, that he durst not see his seruauntes eate, as writeth *Aneas Syluius* in the xli. Chapter of his *Historie of Boheme*.

For the charges of the twoo Asses (although Thistles growe euery where abundantly) we will allowe fūe Sou-

## of Housebandrie.

ses a daie amountyng to fower score and twelue Frankes, vi. s. and ij. and fye Houses in the yere. And for the Ass keeper (whom thirde. you maie also applie too other seruice, after that hee hath x. l. v. s. brought his Egges to the place appointed (who can haue no lesse then one maide to accompanye hym, whose allowance beyng after the rate of fye Houses the daie, cometh to fower score and twelue Frankes, and fye Houses the yere. Who you shall aduertise, that he ouercharge not his Asses least thei murmure as doe the Hounkes unreformed.

The Emperour Augustus Cesar after the victorie Actium against Antonius, mured by the loue of Cleopatra Queene of Egypte, going to see the shippes captiue, found sodainly an Ass keeper, and asked him what was his name? Who answered that his name was Fortunatus: and the names of his Asses, Victorious. Thereby gratulatyng the victorie of the Emperour. You maie seele the profite of your Asses with like congratulation, and hope of good Fortune and victorie, against them that woulde haue throwen you into miserable pouertie: if you followe your businesse with requisite diligence as did the saied Emperour Augustus his warres: Auoidyng suche delices and pleasures, as Antonius vsed with Cleopatra.

For meate or feedyng for the Hennes, shall suffice for the daie twoo quarters of Paris measure, as well in Barly Septier is p as in Otes, fitches, or Tares: and in Winter, bearded or Quarter of hoyned Wheate, (whiche in Champaigne is called Sara Paris fine Wheate) after xxv. Houses the Septier or quarter, v. s. vi. d. and whiche by the daie amounteth to L. Houses: and in the yere ij. thirde. seuen hundredeth, fower score and seuen Frankes, and tenne Houses, whiche is fower score and vi. l. x. s.

As touchyng the Physicians, some of theim felues shall haue neede of your marchandise: as thei that haue a faine-ly, and many little chyldren: whom you must visite wekely with certaine quarterons of newe laied Egges, brought on



## A profitable discourse

Thursday for Friday and Saturday. At Easter also with certaine Red Egges to present to their neighbours, as the reuenue of their practike. But suche as haue no familie, and seke for wife and house, following the precepte of *Xenophon* in his *Oeconomiques*, you maie to (gratifie them) shewe the increase of your Housebandry, and recite vnto them the pleasure whiche you receiue therein, to hasten them to caste them selues into the nette of happie Mishap, and yet in the meane tyme honour them with some pretie presentes.

And if you haue the meanes to recouer Pulletes, or Chickens of the race of the Pene, which engendereth them perfectly formed, scrapping and pepping, and following the Henne, as sone as thei bee out of the Egge (as rehearseth *Apuleius* in his booke of the golden Asse) you maie thereby giue argument of high Philosophie of noueltees, vpon the doubt whiche thei make, if the round Egges bring forth the Cockes, and the long Egges Hennes. Wherein *Albertus Magnus* the Ape of *Aristotle*, doeth contrarie his Master, in the sixth booke of Beastes.

A pretie  
question.

But in the resolution of this question, you shall finde the no lesse troubled, then in this; whiche is, why there are moe Sheepe then Wolves: Seyng that one Sheepe commonly engendereth not but one, or seldome tymes two, where as the Wolfe bringeth forth the eight or nyne. Againe, in consideration that for one Wolfe that is killed, a thousande or two thousande Sheepe goe to the slaughter. For the reason whiche *Herodotus* bringeth in his thirde booke of his Muse of *Thalia*, (where he saith, that Nature hath made fierce and cruell Beastes more fruitfull, speaking of the multitude of Serpentes and Vipers, whiche in *Arabia* keepe the Trees of Frankensence (can not bee applied to Wolves, whiche are fierce and rauenyng. But to retourne to our charges.

For the entertainemente of the saied Philosophers, I giue  
you

## of Housebandrie.

you estate of twoo hundred and three score Frankes by the xxviij. li. pere. So shall your Whisitations haue no occasion to com- xvij. s. ix. d. plaine, that thei haue the pension of Pulters. Of other side: one thirde, litie neuerthelesse, that he that is founde culpable of false reporte, shall abide the Iudgement of the Senatour *Papirius*, at the siege of *Aquilon*, a Towne of the *Samnites*, of the whiche *Valerius Maximus* maketh mention in his seuenth booke.

To the Gainsellers, you shall giue five Soules for a hū. vi. d. and is. d. Giuing the charge, that thei sell not in your name, any thirde. Egges but yours. Whiche in summe, shalbe by the weeke xv. s. vi. d. seuen Frankes: and by the pere, three hundred, three score is. thirde. and five Frankes. In the whiche you shall doe nothyng cō- xl. li. xi. s. i. d. trarie to the opiniou of *Socrates*, who blamed theim that and i. thirde. bought Marchaundize by grosse, to sell theim againe to others by retaile, as hurtfull to the common wealthe.

Then the supputation or compte beyng made vypon xx. r. li. iiii. s. v. Frankes of the sale of your Egges by the daie, amountyng d. onethirde. to seuen thousande and three hundred Frankes by the pere, viij. hundred wee muste rebate the summe of twoo thousande, seuen hun- vi. li. is. s. is. d. dredeth and three Frankes, and five Soules Tournois, (of d. is. thirde. currante money) for the expenses here before computed. So three hundred remaineth vnto you the profite by the pere, the summe of li. viij. s. is. d. fower thousande, five hundredeth, fower score and xv. Fran- is. thirde. kes, and five Soules, whiche is five hundredeth and xj. li. xiiij. s. x. d. and is. thirde.

And when your laiyng Hennes shalbe no more then sixe C. a daie, leauyng the other sixe C. in rest to abide their season, yet shall remaine vnto you xv. Frankes by the daie: and by the pere, iii. M. iiii. C. xlvij. Frankes, three Soules, and xxxij. s. iiii. d. ix. pence, all charges deducted, whiche amounteth to three hundredeth fower score and three li. v. d.

Which seemeth to me an honest gainne and profite, vpon the employng of so little a summe, and that, without all fil-

C. iiii,

this

## A profitable discourse

this Usurie: By the meanes also whereof, your maie feast  
your freendes, and leade a ioyfull life: I saie not prodigall,  
as of *Alope the Tragike*, with his platter of small birdes,  
whereof *Plinie* maketh mention in the tenth booke of his  
*Naturall Historie*. Neither so daintie or gluttonous as of  
*Apitius*, that was in the tyme of the Emperour *Liberus*.  
Neither yet so sumptuous and magnificent, as that of *Lus-  
cullus* noted of *Plutarche* (in his booke of the lyes of fa-  
mous men) for the banquet whiche he made vpon the sodain,  
for *Pompeius* and *Cicero*: the expense wherof was no lesse  
then twelue hundred and fiftie Crownes, commyng to fiftie  
*Sesternes Romaine*. Or that of *Pomponius Atticus*. A-  
gain on the other parte, I meane not that your luyng shal-  
bee so streight, in frugalitie or sparyng, as was that of *Cu-  
rius Dentatus*, who liued with Radishe rootes. Or of *Per-  
tinax*, who would bee serued tenne tymes with one Salet.  
Neither so vile or sparyng, as was *Epaminondas* a greate  
Lorde of *Thebes*, who kept his chamber while his apparell  
was anrendyng, because he would haue no chaunge.

But temperate and modeste, as that of the Kynges of  
*Egipte*, who before thei fell too their meate, disputed of  
modestie and sobrietie, takyng pleasure in bankettes, more  
ioyfull, then sumptuous or exquisite. And so shall you not  
fall into the penaltie of the Lawe *Numerall* of *Iulius*, who  
prescribed a Taxe to bee paid of the charges, made in greate  
feastes and bankettes.

And for as muche as it maie seme a thyng vndercente,  
that a man should make profession of an Arte, or trafique of  
Marchandize, whereof he hath no knowledge, beyng igno-  
rant of the natures and temperatures of the thinges, which  
he hath in hande: I will not faile to aduertise you of the dis-  
eases, whiche come to Venmes and Cockes, and of their re-  
medies, and when it shalbee needefull to chaunge them, and  
put others in their places, to the ende that your nomber doe  
not



## of Housebandrie.

not diminish: as you knowe that by surrogation, the kindes of all thynges are preserved in their beyng, and so remaine perpetually, as diuine *Diotimus* taught *Socrates* in the second booke of the feast of *Plato*.

Their common disease is the pippe, whiche is a disease of the tongue, the ende whereof is thereby hardened, in manner of a gristle. And thereby also the Henne loseth her tast, bothe in eatyng and drynkyng: and infecteth also the other Hennes, specially within the house, and the place of their feedyng.

This disease proceedeth, either of beeyng long without drynkyng of cleane and freashe water, or by drynkyng of foule and stynckyng water. And to heale it, you muste take the Henne, and take awaie the superfluitie, whiche groweth on the tong hardened at the ende. And then washe the tong and beake with oyle, in the whiche shalbe tempered a hedde of Garlike. And put among their meate *Staphesacre*: and to rubbe the tong well with *Spettle* or *Vineger*, first tempered in the mouthe of the seruant.

An other disease, is the Catarrh or Rheume, whiche is a fluxion of cold humours in the hed of the Beanes, making them to hang their winges, and their Creastes or combes. The remedie is, to traaverse or ouerthwart their nosethrills with a feather putte through them, to open the Fluxion or Rheume that is stopped, and maketh them blinde. It shall also be good to warme their drinke in Winter: because such diseases procede of cold, or drynkyng of Frosen water, or lyng vnder the Doone, the mother of all moistnesse.

Against the Lice and Uermine, whiche maketh them leane, feeble, and vnfruitfull, I haue shewed you the remedie. But when the disease is now come, the remedie is too late: bache them with a little wine, or drinke, in the whiche shall be sodden some Comine, or *Staphisacre*, commonly called the death of Lice, applyng it to the heddes of little chyldren,  
with

## A profitable discourse

With ointmentes.

If you doubt, how I knowe this, not alledgyng any Authour for the prooffe: you shall vnderstande that I haue learned it, by practize of the common people, in like maner as the wisemen among the Hebrues, named *Cabalists*, and the like among the Gaules named *Druides*, learned their Sciences by Tradition, from mouthe to mouthe, and from hande to hande without letters. Wherby is come to passe, y in our Fraunce, the gouernment is more by customes not witten, then by witten lawes: as *Iulius Cesar* hath witten in his *Commentaries*, of the conquest of the Gaules of Frenchemen, in his sixt booke.

The auncientes haue witten certaine remeadies, to keepe the Venmes from the Fore, as *Palladius* in his booke of Housebandrie, teacheth how to rubbe the walles of the Venne house, with the gaul of a Fore, and to cutte in little peeces the fleshe of a Fore, and to mingle it with the Venmes meate, to cause the Fore to abhorre to come heare it, by feelyng the death of his proper kinde, whiche nature can not abide, as *Plinie* writeth in his nine and twentie booke of his Naturall Historie. But the moste soueraigne remeadie, is to keepe fast and close the doores and windowes in the night. And that in the daie, your seruantes often tymes come, and go in all places and corners of your close. And that nere vnto it, or the Venne house, bee no heapes of wood, bushes, or stones, where suche beastes maie be hidde or harboured. For, the beastes whiche liue by rapte, haue euer a certaine feare ioyned with their craftinesse, and desire of rauenyng.

About the tyme of Autumne, you shall euery yere draw a hundred or two hundred of the eldest of your Venmes, and suche as haue their clawes longest, and grosseste. In place of the whiche, you shall put yonger of suche sort or qualitee, As I haue before described.

If peradventure you bee of opinion, to keepe your Egges

## Of Housebandrie.

gets of one season for an other, you must laye them in order  
vpon sheaves of strawe verie freashe, with the sharpe ende  
upwarde, or to laye theim in Danyars in like maner. And  
that thei be well couered with strawe, that thei be not tour-  
ned by too muche heate, or colde. And if you will choose the  
best for your frendes, take *Candida, Longa, Nona* (that is)  
white, long, and newe, followyng the opinion of the schoole  
of *Salerne*.

The other twoo Acres whiche remaine aboute your  
Ward, Courte, or place enclosed, shall bee commodious to  
sow Barlie, whiche is a graine verie proper for the nour-  
ture of Pennes. And if you can recouer Barlie of the seede  
of *Ethiops*, whereas dwell the Jewes of the ligne of *Dan*,  
*Nephthim*, *Gad*, and *Asher*, nere to the riuer of *Sabbatique*  
(whiche *Moses* affirmeth to be the riuer in the holy scrip-  
ture called *Gosan*) it shalbe singuler good, be cause one grain  
thereof bynggeth forth an hundred, as *Eldad Damus* the  
Hebrue hath written in his briefe Historie of the Empire of  
the Jewes, inclosed in *Ethiops*.

I will write vnto you more ample of the other profits,  
whiche concerne the nouriture of Pennes, as of what pro-  
perties thei are, and what one maie drawe of their substan-  
ces. But my ende hath been none other then to giue aduise,  
how for a little somme of money and little trauaile, you  
maie get greate profite to the ende that you maie the more  
easily forgette your losses, and accustome your self to the  
noyse and clutkyng of your Pennes: and not to seeme more  
delicate then was the good Philosopher *Socrates*, who bore  
it easily because thei layd hym Egges: as he bore patiently  
the murmuring and scoldyng of his wife *Xanthippe*, because  
she bore hym children.

You maie euery daie se your menage or housebandrie.  
And (as did the *Peripatici*) walke aboute the closes, and o-  
ther places: and consider the endeuore of your seruantes.

D. J.

Whom



## A profitable discourse

Whom also by this meanes you shall make more carefull and diligent: and your Hennes better entreated, according to the *Apophthegme* whiche saith: That the eye of the Maister maketh the seruant prompter, and the Horse fatter: as also *Aristotle* maketh mention in his first booke of *Oeconomikes*. But how so euer it bee, directe your Housebandrie in suche order, that bones be not giuen to Asles, and Thistles to Dogges.

The *Paidservant* or *Chamberlaine*, of *Promothens* (named *Experience*) who serued hym, after that he had brought from Heauen the liberall Sciences, and to whom when he was nere to death he gaue them by Testamente, maie in short tyme assure you, either to continue this Patriarchandize and traffique, or to leaue it. For she (*Experience* I meane) is one of the cheef seruantes whiche you muste haue, with other diligent compaite.

You ought not to take it greivouslie to leaue youre dwelling place, and accustomed pleasaunte Aire, or your neighbours, cousins, or freendes. For you knowe well the incommodities whiche Ciuill warre bringeth, the whiche (as writeth *Cicero* to *Marcus Marcellus*, in the fourthe booke of his familiar Epistles) is no lesse lamentable, then the victorie gotten by the aduincing of domesticall blood. And therefore not without reason saith the Proverbe: That warre is pleasaunte to suche as hath no experience thereof. The whiche sayng *Erasmus*, a rare manne in all kinde of learning hath in his *Chiliades*, dilated by many examples: as you maie also easily iudge at this present. You knowe also that the Patriarchaunte to flie pouertie, hazardeth hymself by lande and sea, and leaueth his native aire and countrey.

And for the doubt that you maye haue, not to be assured in peaceable possession of your inclosed ground, against the violence of Theeues and soldours: I would wishe you for the gard thereof, either the wakynge Serpent whiche kept

the

## Of Housebandrie. A

the gardes of *Hesperides* (famous for the golden apples) slain by *Hercules* of *Thebes*, or the furious *Balles* whiche kept the golden fleece in the *Ile* of *Colchos*, vnder the King *Ae-*  
*as* the father of *Meda*, whiche wer ouercome and taken by  
*Jasos* of *Thessalia*, at the volage of the *Argonauts*. Haue  
 recourse to the *Metamorphoses* of *Ouid* in the fowerth and  
 seuenth Booke: But better then all this shall serue for your  
 securitie, a tablet of thier or lower flower be *Life* (the kyn-  
 ges *Seale*) authorized by the kyng: whiche shalbe of grea-  
 ter efficacie then any other sauegard that you can desire.

For small counsaill, I praye you continue in the loue  
 and feare of God, obeisaunce to your Prince and his Magi-  
 strates, reuerence to all superiours, with patience of youre  
 losses, to occupie your trade without fraude, and you shall  
 finde multiplicacion of all your gooddes. And then (as saith  
*Iuuenall* in his thirde *Satyre*) you maie saie that you are  
 sonne of a white Herne.

But when you shalbe knowne to doe seruice to so excel-  
 lent a Commonwealthe as is the Citee of *Paris* (whiche  
 surmounteth all those that haue been famous among the  
 Greekes) and that you haue giuen the firste entrie, and (as  
 saith the *Prouerbe*) broken the Ice to others, I suppose  
 your enemies shalbe repulled, as were thei of *Furins Cressi-*  
*us* Citezein of *Roome* enueighed of his neighbours, be-  
 cause that of a little he raised more gaine, then thei did of  
 muche tillage. For the whiche thei imputed vnto hym, that  
 he vsed *Witchcraft* and *Enchantment*. Altho byng yng  
 for the his instrumentes of Housebandrie, his diligente ser-  
 uantes was discharged of all such superstitious, and of all  
 menne greatly commended, as writeth *Tullius* *Linus*. And  
 further more your felicitie and prosperitie, shalbe a passion  
 to your enemies, as chaunteth to all enuious persones.

I knowe other experiences verie prompte. But of no  
 greater gain then sixe frankes the daie, all charges deducted

D. is.

Therefore

## A profitable discourse

Therefore, if my first instructions seme not agreeable vnto your Nature, aduertise me thereof, that I maie directe vnto you an other waie moze easie, and no lesse delectable, though of lesse profite.

Peraduenture some will thinke this Counsaile verie straunge and ridiculous, and perhaps of difficult execution: To thinke it straunge, there is no greater reason, considering the nourishyng of Venues for honeste gaines, is no newe or straunge thyng, if wee beleue that whiche *Celins Rhodoginus*, a worthie Authour, hath written in his fowertene booke of Antiquities: That in the Ile of *Delos* (otherwise called *Ortygia* for the boundance of Quailen) beeyng one of the moste famous of the *Cyclades* in the sea *Aegaeum* were found many that made estate and traffike in the nourishment of Venues, for gaine and profite. Who were so well exercised herein, and in the knowledge of their Venues, that onely vpon the sight of an Egge, they could easily iudge what Venue it came from. Therefore, that sellyng of Egges hath euer been a thyng commonly vsed: haue recourse to the Imposse, whiche was in the tyme of the Emperour *Honorius*, as is saied heretofore.

As touching mockers, no man can establishe any thing so good or well ordered, that the mocker shall not bite, wher Enuie hath made impression in his foolish brain, and hath there taken by his lodgyng, to torment his hoste.

And to resolute you of suche difficulties, let vs take hold of the sayng of *Agathon* a yonge gentle man, in the Oration whiche he made of Loue, in the feast of *Plato*, sayng: that we ought moze to feare the iudgement of a fewe wise men, then of many ignorant fooles and mockers. For wisemenne slowlie giue the loose bridle to their tongues, but vse their wordes with iudgement: as also writeth *Cicero* in his Oration for *Planinus*, sayng: That the iudgement of beine wise and graue men in one Citee, importeth moze then the iudgement



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iudgemente of all the common people, who for the mosse part iudge without counsaile or reason.

If any man shall saie that the inuention of this counsell is olde: I confesse vnto you that I am not the firste teacher hereof, as was *Carbilus* of the firste letters at Rome, or the firste Schoolemaister: yet hath it not been practised in our tyme. And as writeth the Poet *Horatius*. Many thynges are renued whiche tyme hath deuoured, and buried as dedde, the whiche againe in tyme shalbe drowned in the Riuer of Oblivion, and shall againe retourne to their estate by course, as dooe in maner all worldly thynges, as wile *Sallustion* also witnesseth.

Assure your self my deare friend, that *Magnifico* *Magnat*, or any other *Alchemiste*, haue not with their Fornaces and Alembikes, drawne more profite by the Philosophers stone, then you shall drawe out of the beelly of your Venues, if you will ioyne pleasure with paine. And so shall you bee out of daunger, into whiche such *Alchemistes* fall, who oftentimes consume their Patrimoine, and blowe it a waie with bellows. But euer be ware the Fyre. In the meane tyme you shall receiue of your freend this little gift, suche as it is, in hope hereafter to recouer of hym some better thyng when occasion doeth serue, whiche (occasion) you must take by the heere before, that it scape not from you.

Now therefore for the ende of this accompte, you must arme your self with patience when affliction is sent, and auoide pouertie (the enemye of all good maners) by exercise of honeste and profitable frugallite in vsing the thynges, whiche you haue gotten by your labour: and there with also a reparation and enlarging, whiche shalbe buyed through all France, for the noueltye of your enterprise. Either of some will take suche pleasure, as was shewed the *seuer* *Caloc* to laughing, and raise the *opelant* holike out of weeping *Democritus*.

## A profitable discorse

And finally, you shall herewith receiue the contentment  
of your louyng frende with this pleasaunt present, to mi-  
tigate the sorowes of these cloudy tymes, and to putte you  
in good comfort of better hope in tyme to come.

*Marching of Egges without Penne, as  
writeth Iohannes Porta in his second booke  
of Magike Naturall.*



**L**ike the dounge of pigeons or Pen-  
nes beaten into powder, and finely sift-  
ed, Then laye the Egges in such the  
sorte, that one touche not an other for  
breakyng. And see they be well coue-  
red with the saied dounge bothe vnder  
and aboue, in close dappers or Coo-  
pes commodious for the purpose, so that the rounder or  
bigger ende of the Egges be downward. But firste you  
must laye a bedde of Penne feathers, and thereon the  
dounge: and likewise an other ranke or bedde of feathers  
vpon the dounge that couereth the Egges. This doen, you  
shall euenlye and euentlye howers tourne the Egges,  
that they maye equally receiue the heate. They maie thus  
bee kept in a place of temperate heate. And whene wencie  
daies are past, if you shall perceiue that the chickens strike  
the shell with their billes, harken if they peepe. For often it  
happeth that for the thynnesse of the shaine or filme, they  
can not heare the foote. Then helpe them with tapping of the  
shell. And immediatly bring the Penne vnto them. The  
like maie be doon in a house Duen, tempered to the mea-  
sure and proportion of Naturall heate. Likewise also in  
botte Doyse dounge, with like diligence of measuring and  
conseruyng of heate, with addyng of newe and pure dounge  
euery

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euery seuenth daie.

Cardanus in his twelueeth booke *De Subtilitate*, writeth mutche in like maner: But saith that you muste firste make twoo Cushions or Pillowes filled with Hennes downe, beaten into fine powder and Sifted. Then by sow- yng or other meanes, fasten yng on the Pillowes Hennes Feathers bothe greate and small of good thickenesse, and laye the Egges betwene them in a warme place &c.

as before. He writeth that in the greate Citie of

*Alkair or Babilonia Nova in Egypt,*

thei vse thus to hatche Eg-

ges in greate mul-  
titude.

FINIS.

